

Volume 8, Issue 15

February 16, 1994

STUDENT REVIEW

An Independent Forum for Student Thought



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see page 73

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Note From the Editor:

Love Will Keep Us Together

Being editor of *Student Review* is oft times a rather demanding job. It requires a huge time commitment, a great personality, and devastatingly good looks. Well, at least the time commitment and a great love for the paper. Since my first tender years at this university I have slowly developed a deep love for *Student Review*. To prove my love I would like to publish one of the many love letters I have written to the paper since I first started writing many moons ago.

March 18, 1992

My dearest *Student Review*

I dreamed of you again last night. I was rolling in a huge pile of old issues with ink stains all over my body. Every issue ever printed of you was stacked to the ceiling of my room, and no one else could read them. Every issue was in a secret code that only I could understand. A giant squirrel tried to break my door down with his huge fluffy tail to take some *Student Reviews* to burn for the God of acorns, but I held firm till he grew tired and pranced away singing your praises.

I can't stop thinking of how many people look at you every week. But they don't understand you! They'll never know you like I do. Someday I'll have you all for myself. For now I must be content to share you with the ungrateful masses.

I noticed you changed your layout this week. It was only a minor change, but for me it was like the sun had grown brighter. I had to shield my eyes. I read you fourteen times in a row and each time I saw something new I hadn't noticed before. I'll never forget you.

I wrote an ode for you.

Oh, Oh, *Student Review*

I really, really, really, really, love you.

You come out on the stands each week,

I cannot wait to take a peek,

At every article sublime,

And read them slowly, take your time!

You are the greatest paper ever

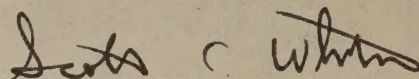
That Matthew Worman's really clever.

At this school of toil and strife,

You alone have saved my life!

It's not much I know, but it's just my own meager way of expressing my feelings. I'd like to meet you sometime. I'll be on the corner of 8th North and 2nd East at midnight on Wednesday, meet me there. Oh yeah, make sure that weenie on-campus paper isn't with you.

Love,
Scott



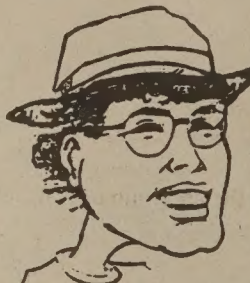
Staff People of the Week:

Oh, so many people to revere.

Jim Sanderson is battling a busy schedule to keep the paper on it's feet. Without the advertising the paper couldn't come out, so we thank him for his hard work and hope to see continued improvement in our income!

Adam Jacobsen has lent us his amazing talents as an artist and already given us two of our best covers ever. We look forward to seeing his talents throughout the semester, as he leads a great art staff to glory.

Dave Seiter the noise editor has officially been inducted into the *SR* hall of fame for his consistently great editing and reliability.



STUDENT REVIEW

Year VIII • Issue XV

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BYU Computer Policy, BAD!

Dear Editor:

I found Jonathan Green's article ("Stakeout on the Information Highway") in *Student Review* to be very informative. Keep up the good work!

I would like to mention that I found the situation with "Mark" to be rather disturbing. The College of Engineering (CAEDM) will monitor accounts of suspected honor code violators for a period of a few weeks or so before anything is reported. If the user repeatedly downloads pornographic files during this period then (and only then) will I report them to their Department Chair. Otherwise, we assume that they just mistakenly downloaded some bad files, as with "Mark" in your article, and I'll just send them a nice E-mail message. If I do report them, the Department Chair will receive a log of the student's activities over this period of time and will make the decision on what to do. The Department Chair will usually call the student in for an interview before he decides on the appropriate action. Apparently, computer science has their own way with dealing with this problem and "Mark" was caught in the middle.

As for CNPP (BYU's Computing Network Patron Policy), I believe it could use some improvement but is an overall good policy. However, I believe that it should be more visible to the students as Green pointed out in his article. In the College of Engineering, we have adopted our own policy in addition to the CNPP. This policy and the CNPP are posted in every lab that CAEDM manages. Each student is also required to read and sign a copy of the CAEDM policy before he or she is given an account.

Thanks again for writing this informative article and I hope to see more articles of this type in the future.

By the way, Jamie Gritton's correct title is CAEDM Systems Administrator.

Stacy D. Son

CAEDM Operations Manager

In Defense of Catheryne, Karl and Jesus

Dear Joel Wright:

Joel, wake up! Your condescending response to Catheryne's insightful article only displayed your own silver-spoon ignorance ("Capitalism's Defense," *SR*, Feb. 2, 1994). Even more disturbing was your effort to turn Jesus into a capitalist. And of course, you threw in a few quotes from Karl Marx. No context was given for the quotes, but then again, neither did you give analysis. So what was the point? Your article simply demonstrated the shallow stereotype of Marxism that is so pervasive in the conservative experience. Not that the blame is all yours. Mommy and Daddy probably taught you that Marxism is of the devil. You probably heard Reed Benson say the same thing in your Book of Mormon class. You most likely have experienced one of BYU's strange phenomena: very, very little time is spent on one of the most influential and important social scientists of the last two centuries.

You tried to take the high ground, saying you were basing your defense of capitalism on Mormon theology. But beside your clichéd use of the language, your article had nothing to do with Mormon theology. I will quote some of your offensive and ignorant statements, I hope you don't mind me cutting out your non-sequiturs (actually the whole article could be called a non-sequitor). "Economic differences are not inherently evil... Economic differences are generally a simple reflection of our diverse values, especially in the United States." I can't help but cringe. Do you suggest that the homeless don't value shelter? Do the rich just place a higher value on money than the poor? Let me guess, you believe in this fairy tale called equal opportunity. Maybe you should ask Dr. Kearl if you can sit in on his freshman class of Economics 110.

You said that in your discussion, future income was irrelevant. In fact, you "believe very few individuals conduct their lives to gain the most income." Are you sure your major is economics? Almost all economic models are based on an assumption of self-interest, i.e. you do whatever is the best for you (remember, Adam Smith helped us feel good about this selfishness by explaining the invisible hand). Then you called Marxism greedy. What? Webster tells me that greed is "excessive or reprehensible acquisitiveness." But you want to tell me that greed is "fighting for our own notions of equitable wealth."

But these slanderous statements were not nearly as offensive as your conclusion: "We cannot fully develop our potential as children of God without the wide range of opportunities that Capitalism [Joel, why do you capitalize capitalism? Is this simply another case of you overstating its importance?] holds." Jump back cat, where are you coming from? Did Jesus reach his "potential" in a capitalist society? How about Eve, Enoch, Abraham, or Joseph (who as a result of revelation, advocated the abolition of private property to the pharaoh!).

Even more important, what type of system did Jesus set up? A society where they had all things in common (check out the city of Enoch, the Christians in the New Testament, the system that Jesus left with America, and perhaps even more important, the law of consecration that the restored church tried unsuccessfully to comply with). When the rich young man who kept all of the commandments asked Jesus what he should do, Jesus did not say "economic differences are not inherently evil." No, he told him to sell all that he had and distribute his wealth to the poor (I guess by your definition, Jesus was greedy).

You could complain to Jesus that this makes the world "very boring," it doesn't let you step all over the people who aren't as lucky as you. If you want to try to "correct... corruption in Latin America" that is your prerogative (although I might suggest that you first try to clean up your own backyard—we already destroyed most of our own rain forests), but please spare us this ignorant, self-righteous version of Mormon theology and economics. The next time you think to defend something, do a double-take and save us all some grief.

Sincerely,
Matthew Adams

New Name for Legacy

Dear *SR*,


Last year, on the back page of *SR*, you would often print the number of the Legacy Foundation, a group concerned with sexual orientation issues, 373-0515. The group has been slightly reorganized and is now known as Cornerstone. We follow the same format as the Legacy Foundation, holding a support group for gays and lesbians every week. Another weekly group focuses on dealing with being gay and Mormon. We do not advocate or stress "cure" theories. Instead, our groups are intended to assist people in accepting their homosexuality and living happy, productive lives while avoiding many of the pitfalls that often trap gay people (alcoholism, drug abuse, sexual irresponsibility, depression, etc.). If possible, would you please consider printing our new name, Cornerstone, along with the description, "concerning sexual orientation issues," and our phone number, 375-0515. This number is a recording with information that callers might find helpful, and other numbers to contact for more information. Thanks for any assistance you can give and for your help in the past.

Anonymous

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PLUMBING
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Signature Books: A Little Something for Everyone

by Bryan Waterman

Driving over the railroad tracks on Salt Lake's west side has traditionally brought you to a seedier part of town; your friends roll up their windows and start talking about drive-by shootings, and if you're far enough south, close to Pioneer Park and the Rio Grande train station, you see the undeniable evidence of Salt Lake's homeless problem. But one neighborhood a little to the north is swimming against that current, swimming hard. In one of the oldest neighborhoods in the Salt Lake valley, in one of the three oldest SLC houses still standing, a sometimes renegade Mormon publishing company recently relocated and set up shop.

Signature Books, now in its thirteenth year of publishing, inhabits the pioneer home of Nelson Whipple, polygamist and superintendent of Salt Lake's first public bathhouse. His home, a two-story stuccoed adobe bordered with pioneer lilac bushes, was completed in 1854, is on the National Register of Historic Places, and is the perfect place for Signature: Whipple, although he had only a few weeks of formal education, loved to read and kept a detailed set of diaries; providing good reading (often of pioneer diaries) is what Signature does best. Also, Whipple didn't always receive the best treatment from his would-be pious neighbor Saints; in his journal he records a time when, suffering from hunger, he asked one of Heber C. Kimball's wives for scraps of food she was throwing out; she refused. Other neighbors were equally "cold as cucumbers," he writes.

In over a decade of publishing, Signature has sometimes received similar treatment. In a letter from a local man asking that his name be removed from their mailing list, Signature was accused of being "Mephistopheles' straw man," and "Korihor Press," a label originally applied to the publishing firm by a BYU religion professor in a book review. (The incident sparked rumors of a lawsuit; according to Signature staff their attorney merely asked for an apology.) Recently, another BYU professor sent out an e-mail message suggesting that the folks at Signature can sometimes be seen sporting leather on the Salt Lake underground, and yet another sent a message, asking hopefully if anyone knew whether a Signature author had been fired from his job at WordPerfect.

Why the antagonism? Ron Priddis, a BYU graduate who has worked as Signature's publicist since 1985, says many people misunderstand Signature and its purpose. "They

see us as having a narrow publishing agenda, when in reality we're sensitive to quite a broad audience," Priddis told me. "We have different markets for different kinds of books—our trade books might not do so well at Deseret Books outlets, but the titles that do sell well at Deseret don't always sell at the trade book stores."

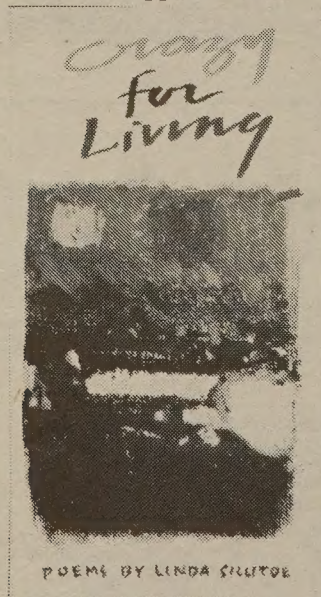
Signature's wide variety still reflects a purpose that runs slightly against (or complementary to) mainstream Mormon publishing. According to director of publishing Gary Bergera, the press was founded in 1981 in direct response to a series of crises in Mormon publishing: the removal of Leonard Arrington's Church History Division to BYU, increased restriction placed on access to LDS church archives, and, most of all, the cancellation of Arrington's main project as Church Historian: a sixteen volume history of the Church. Signature's founders wanted to create a press which would take on the project and publish the volumes as individual books. Although a number of them have subsequently been published by firms across the country, Signature only ended up publishing one, Eugene Campbell's *Establishing Zion*, a history of the Church's movement to and settlement of the Great Basin. But even if Signature didn't end up printing the sesquicentennial history, it has made incredible contributions to the work of publishing Mormon history. The early-80s saw the publication of a nine-

volume set of Wilford Woodruff's Journals, and since then Signature has carried on the tradition of printing high-quality, limited edition transcriptions of Mormon pioneer diaries and journals, including those of Senator Reed Smoot. Bergera and Priddis, who took their positions at Signature after having founded the short-lived but dynamic *Seventh East Press* (an independent student paper that set the stage for the *Review*) were working together at the time on their fun-filled history, *Brigham Young University: A House of Faith*, a must-read companion volume to more censored accounts of BYU's past. Since their arrival, they have continued to push Signature in new directions and to new levels of success; according to Priddis and sales rep Boyd Payne, Signature's figures in November 1993 were twice those of November 1992.

see "Signature Books" pg. 7

Recent Releases from Signature Books

Crazy for Living
(poems by Linda Sillitoe, Signature Books, 1993, 56 pp., \$10.95)



"What is Life in reality other than receiving impressions and interpreting them?" The title poem from Linda Sillitoe's *Crazy for Living* uses this quote from Markides' *The Magus of Strovolos* as an epigram, then segments a day, each sliver described with quiet flavor, until, in the last stanza, Sillitoe borders almost on insanity, writing as if she understands everything but nothing.

Crazy for Living is the long-awaited collection of poems from one of Utah's most recognized journalists, short story writers and poets. Like the poem referred to above, each of the collection's other poems are picturesque and lucid. She describes life's incidentals, love's quirks, and sisterhood's strengths; her poems are capsules of experience. Sillitoe's language

draws the reader in, makes her (or him) a part of the poem, a participant in each act of living. Her words are simple, minimalist at times, yet honest. It is as though she merely relays her life's experience—the pure, unmanipulated train of thought and sense—in language.

Sillitoe seems to recognize that the self-important society of the nineties is busiest in its attempt to hide from life; but in hiding from life it is dead. In "love song at 17,000 feet" she writes: "i see how distance and death are one and / the same in kind unmapped at all / except by imaginary lines." In contrast to this modern ideal of distance Sillitoe's poetry shows an intimate connection to living. She describes its slow changes and natural regularity with comfortable familiarity. Her contents and themes vary between poems, but each is a step in the randomly winding journey, the crazy journey of living.

—Yvette Young

Waiting for World's End: The Diaries of Wilford Woodruff

(edited by Susan Staker, Signature Books, 1993, 455 pp., \$19.95)

"Wilford Woodruff would never have chosen me—a rather skeptical feminist—to edit his diary," admits Susan Staker, editor of the 493-page *Waiting for World's End: The Diaries of Wilford Woodruff*, condensed from the nine volume edition published by Signature in the mid-80s. Staker also says she "did not come to Wilford Woodruff's journals on an intellectual or spiritual quest. I was a

graduate student and a single mother, and I needed money."

Yet Staker confesses that "something like awe has come to me through the sheer labor of dealing with this massive journal," in which the fourth president of the LDS church "invest[s] the details of his life with supernatural significance."

Woodruff kept a journal nearly every day of his life, starting with his 1834 participation in Zion's camp. His roles as missionary and church authority—especially as church president—makes his journal one of the most fascinating and important documents in Mormon historiography.

"My attention is most naturally captivated by that which is interesting, perhaps provocative," Staker writes in her introduction. Thus we see a portrait of Wilford Woodruff unfolding which includes his moments of apocalyptic dreams and prophesying—in 1868 he prophesied the world would end in 30 years—as well as the inner turmoil he experienced over the demise of polygamy. Thirty years after his prophecy, Staker finds him dining in San Francisco's Bohemia Club with secular financial gurus who could help secure the future of the corporate church.

"So much of what is painful for me in the nineteenth-century legacy of the Latter-day Saint church," Staker writes, "can be found in the excesses and violent rhetoric, the structuring energy of largely male rituals." But Staker finds Woodruff's humanity showing through in his quiet moments, in his passion for fly-fishing, camping, horticulture, and medicine.

Staker's book is an affordable option in comparison to the out-of-print nine volume

set and a natural companion to BYU professor Thomas Alexander's Woodruff biography, recently re-released by Signature in soft-cover format.

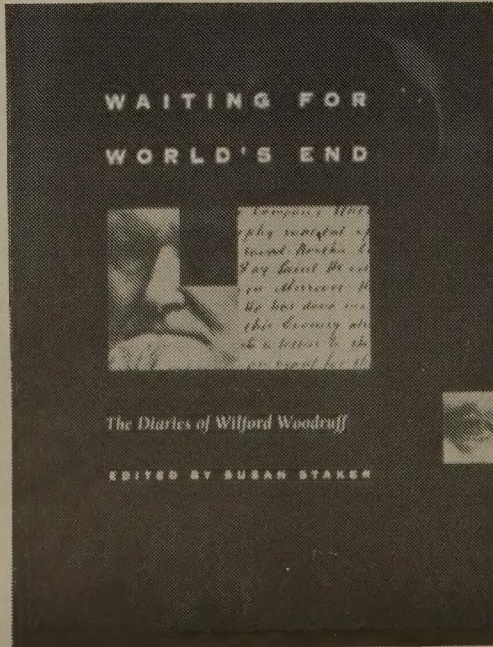
—SBN

What Do Ducks Do in Winter? and Other Western Stories

(by Lewis B. Horne, Signature Books, 1993, 181 pp., \$14.95)

South Robinson Street is like any other street in the middle of a small Western town. It's got a bank, some houses, and lots of quirks. Lewis Horne, professor of English at the University of Saskatchewan, was born and raised in Mesa, Arizona, and from his experience in the modern West he

see "Reviews" pg. 11



Krishna Hare Krishna

by Dave Cannell

When most of us think of the Hare Krishna movement, we picture George Harrison in psychedelic threads, a pipe in his mouth, guitar in hand, singing about Hindu mysticism. Well, perhaps some of us don't have that picture, but there's little chance we've never seen them in the big cities, on the sidewalks and in the parks chanting the many names of Krishna (often spelled "Krsna"). They form a dedicated religious group, ISKCON (International Society for Krsna Consciousness), a sect of the larger world religion of Hinduism. And they are all over the world, from India to the U.S., and most of the advanced countries in between.

Though their religion is Hindu, the Hare Krishnas represent a major split in Hinduism. Philosophic lines are drawn between the issue of a personal or impersonal god(s): the Vedanta tradition espouses an impersonal pantheism while the Hare Krishnas believe in a personalistic theism. Krishna is the romantic divine being who is the center of the Hare Krishna's worship. He is the Supreme Personality of the Godhead. And as such, he is the most attractive, intelligent, fun, wise, holy—any good or attractive quality one can imagine, Krishna is it—being in all existence. Krishna is also a historical figure, the Supreme Personality of the godhead incarnate, who lived about 5,000 years. Much of Krishna's teachings and affairs throughout mortal history are found in the two basic volumes of Krishna scripture, BHAGAVAD GITA ("Song of God") and the BHAGAVATA PURANI. Although Krishna is the Almighty, there does exist a pantheon of demi-gods, both good and evil, all subject to Krishna. However the Hare Krishnas devote all their worship to Krishna—he is the key. Because all life is but a part of Krishna, as one waters the root of the tree, he/she also indirectly waters the branches, twigs, leaves and flowers; so through loving Krishna—and they really do emphasize the importance of loving him with all one has—personal and universal love, peace, and unity can be realized.

Right here in Happy Valley, the Krishnas have found their own niche in the religious community. I wanted an inside-look into the practical side of the Krishna religion—and I was told they serve an 8-10 course meal, vegetarian and free (though donations are appreciated)—so I decided to drop in on the weekly Sunday services. Outside the place, I joined a group of five or six of what looked to be teenagers, rebellious and lost; we removed our shoes, and went in. Incense, the sound of chanting, and a good-natured spirit seemed to prevail. About thirty or so people were there for the service. After the introductions, the chanting again resumed and we were encouraged to join. There were several different chants, but the one I recall is the "MAHA MANTRA." Facing an altar, where different foods were placed as offerings to Krishna, we chanted:

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare



Rama and Krishna are two of the names of God (Krishna), and Hare is the energy of God. Hare Krishna means, "O energy of God, O God, please engage me in your service." The purpose of the chants are to re-link the devotee with Krishna, and as the devotees increase their love and affection for Krishna through this worship, so Krishna pours out his love on the rest of the group. So as the chanting continues, the tempo increases—I mean it really speeds up—and the chanting culminates in the spiritual unity of the group. After the chanting, Caru Das, the one conducting the meeting, commented that "as followers progress, even the very name of Krishna, Hare Rama Krishna, becomes so sweet to hear and speak that as one said to me, 'I wish I had a thousand tongues to taste the name of Krishna'."

In addition to chanting, the Krishnas hold to four basic tenets of ethics, which reflect four fundamental principles that help them strengthen their love and devotion to Krishna:

no meat, sobriety (no alcohol, folks), chastity, and no gambling. De ja vu? Though as LDS we don't necessarily condemn the consumption of meat, those other tenets look suspiciously close to some of our own, closer than those of many our of Christian friends. The vegetarian diet is a staple of the Krishna services. After the chanting and a lecture from the BHAGAVAD GITA, a vegetarian feast is served to help wind down a night of spiritual festivity.

The Krishnas own a 14-acre piece of property just 2 miles southeast of Spanish Fork proper on Main street. A herd of llamas, a radio tower, and a large wood cabin-style home, their current temple, grace the land. The llamas are actually more than for show, they are a major source of their revenue for the Krishnas and their newly-planned 4,000-foot temple. With an anticipated figure of \$300,000 to complete the elaborate Indian-style temple, complete with spired domes and arches, they are also fielding the public for donations. A target construction date is set for the spring of 1995.

Its quite possible some of you AM listners have bumped into the Krishna station, KHQN Radio (1480 AM). They own and operate the station themselves, and provide sunrise to sunset programming, with anywhere from Indian classical

and devotional music, to programs on diet and health. The Krishnas are very active in the community, often visiting schools to share their cultural and religious heritage and perform their dance and chant ceremonies. For example, last year, they sponsored a public performance of the MAHABHARAT at the Wilkinson theatre here on campus. And over several Earth Weeks the Krishnas have set up booths, passed out literature, and served plates of Indian vegetarian cuisine.

The Krishnas hold services every week, Sunday nights at 6 pm, 8628 South Main in Spanish Fork; just take the Spanish Fork exit, head south on Main about a mile through town and a mile or two out of town. Keep an eye on the right-hand side, and when you see the radio tower and a herd of llamas grazing on the hillside, you know you're there.

Response to Potter

By Rex Sears, Visiting Philosophy Instructor

I take issue with two aspects of Dennis Potter's "Naturalized Theology;" one is a matter of detail and the other of general orientation.

Potter argues that acceptance of continuing revelation entails the revisability of every theological position. I do not know whether Potter means that we could learn that any of our theological positions are, strictly, wrong or not, so I do not know whether I actually disagree with Potter on this point. To see the source of my confusion consider the application of Neurath's analogy to skepticism about the existence of the external world: such skepticism is ruled out because it amounts to a rejection of the context within which justifications are offered and disputed. Each and every empirical belief we hold is, in principle, revisable, but not all at once.

However, were we to revise any great number of them the result would not be straightforward contradiction: the meaning of our beliefs is determined in part by the beliefs we hold. A large scale revision of our claims about the external world would, for example, incorporate revision of our standards of evidence and so would involve some modification of the very meanings of our statements (cf. Wittgenstein's *On Certainty*). Commensurability problems would result.

Now, we cannot preclude the possibility that with continuing revelation the very conceptual scheme within which we make theological claims will change and, with it, so too will the content (content being determined by such considerations as influential relations and practical applications rather than an intentional entity haunting Quine's linguist or Wittgenstein's beetle) of those claims. Such revision, however, should be distinguished from outright rejection of present beliefs as false; such revision should be seen as refinement rather than rejection.

If Potter admits the possibility of rejection, rather than refinement, of any and all theological positions then he is rejecting the claim to their derivation from divine revelation (such rejection does seem implicit in his closing sentence), for while divine revelation must take a form which we can understand, and so may require further refinement as our capacity to understand grows, divine revelation cannot be out-and-out false.

My larger disagreement is with the possible ramifications of Potter's proposed methodology for evaluating theology, for evaluating the justifiability of faith. If Potter means to suggest that the justifiability of faith should be determined by the outcome of scientific scrutiny and evaluation of Mormon theology then he overlooks the significance of Mormonism's claim to be a revealed religion.

When one is dealing with natural theology or rational theology (which Potter does not mention but which seems to fit Potter's description of religion based on unaided reason more accurately; natural theology, after all, supplements reason with empirical observation), then what is relevant is evidence derived from nature or reason for the truth of the theology in question. To justify in such a theology is to provide evidence for its truth. However, when revealed religion is at issue we should not assume that the only way to justify faith is to provide evidence.

As is painstakingly illustrated in the second of the "Lectures on Faith," Mormonism does not ascribe religious knowledge to reason, whether aided by empirical observation or not; religious knowledge does not begin in the postulation of a first cause or an author of nature as the most likely explanation of the world around us, or even by a primitive attempt to explain thunder and lightning as the actions of a supernatural agent. If religious knowledge did have this origin then Potter's methodology might be appropriately applied to determining the justifiability of faith. However, we believe that religious knowledge begins in God's direct revelation of Himself to Adam.

Given this, we should preface any attempt to evaluate the justifiability of our faith with an attempt to determine why God expects us to do so. It seems to me very unlikely that God expects us to have faith because the evidence available to reason (aided or unaided by observation) supports the truth of the religious hypothesis; even if the evidence does so I do not think that God would reward or punish a person for having the scientific or intellectual sophistication to determine that it does. No; I think the proper grounds for faith are moral, not scientific.

Campus Life

Student Review's First Year: The Secret Histories



July 18, 1986: Employees of BYU's grounds crew begin informal meetings to discuss the possibility of starting an independent newspaper. This would give students a chance to voice their opinions concerning the upkeep and care of BYU facilities. "What we want is a medium to express student worries over the appearance of our campus," stated LaVelle Christiansen, a representative of the morning shift. "The evidence of disorder is everywhere: leaves remain unraked, grass trimmings are uncollected. Things just aren't pleasing to the eye anymore."

July 27, 1986: After disagreements over what to call the new periodical, the morning shift walks out of a meeting, later to found *Provo Garden and Patio Review*. Remnants of the swing and day shifts agree to simply name their periodical *Student Review*.

August 29, 1986: The first issue of *Student Review* appears at check out stands at most farm and lawn improvement supply centers in Utah County, as well as various cafes and bookstores grounds crew workers are known to patronize. Several heated editorials written by Mahonri Rollins and others call for greater concern to issues of upkeep and tidiness on the BYU campus.

October 8, 1986: BYU spokesperson Smith Young announces that in cooperation with the state of Utah, BYU will initiate a work-release program for inmates of the Utah prison system, allowing low-security prisoners to reduce their sentences by working on the BYU grounds crew. *Student Review* officially applauds the decision, suggesting the inmates could form a new night shift, providing around-the-clock care to BYU grounds.

October 12, 1986: BYU spokesperson Smith Young announces the decision to replace all members of the grounds crew day and swing shifts with inmates from Utah's prisons.

October 15, 1986: In a farewell statement, entitled "Woe Is Us: We're Out the Window" the *Review's* editorial staff announce their resignations, citing "employment opportunities elsewhere." After accepting entry level positions with The Parowan-Panguitch Garden Grooming Service, they turn their production supplies over to a few students they know in the Travel and Tourism department.

November-December, 1986: The reorganized *Student Review* returns to stands, with articles providing travel hints and tourist itineraries for Majorca, Monaco, and the Amalfi Coast. Featured are suggestions on how to bleach out collar stains during rough train rides, where to find knee-length walking shorts in Utah County, and how to forward subscriptions to favorite mail-order clothing catalogues. Travel essays include one entitled "My day with the Three Nephites at Gstaad: a spiritual approach to leisure." Writers also direct their attention to issues in the local context, one article discussing "How to be festive at your ward social, while remaining dignified."

January 20, 1987: After a series of arsons on the BYU campus are traced to inmates of Utah prisons employed on the BYU grounds crew, the *Provo Garden and Review* suggests administrators might consider discontinuing their work-release program. Editorials published in *Student Review*, however, assert that the *Provo Garden and Patio Review* editorials are out of line, saying the recent arsons were due to "miscommunications" between leaders and employees. Stated one editorial by Ashley Jansen: "Hey everyone, this is a time for us all to pull together. Just remember: don't point your finger at someone else, 'cause when you do you have three fingers pointing right back at you!"

January 27, 1987: *Student Review* publishes a back-page editorial announcing that all efforts at reconciliation with the *Provo Garden and Patio Review* are "henceforth stalled and negatory until an otherwise predetermined date in the future inasmuch as the time comes when your editors won't arrive with grit under your nails and in an otherwise unkempt appearance. So don't expect us to leave international treats on your trailer doors anymore."

February 26, 1987: In a *Student Review* editorial, Chelsea Taylor asserts, "I mean, why doesn't BYU think about new places in the world for study abroad. It's not like we haven't been to London, Madrid and Jerusalem already. People are so rude in Israel anyway, always giving us a hard time with those guns and everything."

March 24, 1987: *Student Review* editors announce that "all of us won" scholarships to participate in BYU's "first ever" Study Abroad Program to Yakhutsk, Siberia. "We've heard some things about the situation over there, but we know we've grown so close these last few months, we can do anything. We're stoked 'cause this will be a chance for us to get the bugs out of our systems, so to speak. We've really worked hard and when we come back, we'll just be that much better, kay?"

April 7, 1987: An unexpected issue of *Student Review* hits the stands, announcing a midnight *putsch* by the staff of the *Provo Garden and Patio Review* to take over the *Review's* facilities. Editorials proclaim a new publication, dedicated to espousing "an ideology of the soil, rooted in the everyday experience of the common man. This will serve students' primal needs, reconciling them to nature, ending their alienation from their landscape, preserving shrubberies intact."

MATTHEW WORKMAN'S 4850 WASTED CHARACTERS



The Sensitive, Naked Matt

There are certain situations that, even in your wildest moments of imagination, you never expect to find yourself in. For instance, one usually doesn't expect a spaceship filled with plaid aliens to land in the backyard and abduct your roommates. Likewise, one would probably be more than surprised if the living room lamp grew facial features and began spouting the words of Socrates (or any other Greek philosopher, for that matter). While there have been no space landings at the House of Fun and the home furnishings are as silent as ever, I recently found myself in a situation almost as unthinkable.

The occasion was Martin Luther King Day Eve. I was sitting in the living room watching cable and contemplating how much money I would save each year by cutting my own hair with a fun and economical Flobee® when my roommate Slappy (not his real name) walked in with a brilliant idea. "Hey, let's go to the Hot Pots!" I had no idea what the Hot Pots were, so my roommate explained to me that they were basically hot tubs that you had to hike an hour to get to. Knowing an insane idea when I see it, I immediately agreed to go. I ran into my room and packed a flashlight, a towel, and a swimsuit. We picked up another friend and started our trek; it was about eleven at night.

After a drive up Spanish Fork Canyon that I'm sure is really scenic in the daytime, the three of us got out of the car and began the long hike to the Hot Pots. There was no moon out and the fact that we made it to our destination without falling over a cliff is proof that we all have something very important to accomplish later in life.

Finding the Hot Pots wasn't too difficult—we just kept hiking until the water near the creek was steaming and smelled like an unpleasant intestinal "event." As we were changing my roommate said, "You know, there's only one way to experience the Hot Pots, au naturel." While the idea of stripping completely nude when the temperature was in the low 20s went against almost all of my instincts, I did it anyway. After all, I was in nature, there was absolutely no light anywhere, and we were miles from the next closest people.

Once in the water, I knew my roommate had spoken truth. It was great! There I was in nature, in my natural state, communing with the water. Nothing could be more perfect. Just when I thought I was about to slip into a state of natural euphoria, I saw flashlights approaching our hideout. "Dude, it's over here," someone shouted from a distance. I took a deep breath and began to absorb the reality of what was about to happen. In a few short seconds, people I had never met in my life would stumble around the corner and see my friends and I naked. What would my mother think? At least it was dark.

Sure enough, the band of people found their way to our hideout. "Dude, how's the water?" asked a voice from the dark. "Uh, fine," I answered. The group of about 12 people (five males, seven females) came down the ridge, stripped completely naked, and came barreling into the water. "Dude, it's dark here. Mind if we light some torches, dude?" In a matter of seconds, the area was lit as bright as any room in our home. About then I became aware of just how clear the water was at the Hot Pots.

The scene that followed was one I couldn't have even dreamt up while in junior high school. There were naked women everywhere, but unlike any junior high fantasy, they wanted to talk. "So, what's your major?" The conversation was pretty much like any you would hear at a ward social, but I couldn't get over the fact that I was speaking to a completely naked woman! I tried as hard as I could to pay attention to the many stunning constellations that fill the sky this time of year.

The atmosphere became less like a ward social when our "new friends" (who were students from SLCC and East High School) broke out a case of Busch Beer and a fifth of vermouth. They were gracious enough to offer us some, but our world was already weird enough by this point. So the Salt Lake crew slowly got toasted and started saying things like, "So you dudes are Mormon? You must be really kick-back to get naked in front of strangers."

Soon everyone but us got out of the Hot Pots and headed back towards their vehicles. About 15 minutes later, we started our own one hour hike back to our car. Upon reflection, the three of us noticed some interesting things. Despite the fact that we got to live the ultimate puberty fantasy of hanging out with naked women, it wasn't a very "exciting" experience. There's something very un-sexual about public nudity. Oh well.

Anyway, this whole Hot Pots thing was probably a once in a lifetime experience, but I would recommend it to everyone. If you go, enjoy yourself. If you see me there, keep looking at the stars.

1994: A Look Back at the Year to Come

by Scott E. Baldwin



I thought about making predictions for 1994 right away in January. Sure, I could've done that; but that's exactly what *they* would've wanted. I'm no fool. I've heard it all before—c'mon SR-boy, make your predictions when everyone else does. That is the same voice that says, c'mon Mr. BYU student, turn in your homework along with the rest of the crowd. Or, c'mon Sir Stinky, take a shower daily, *just like everyone else*. But I will not succumb. So I held off on the forecast, knowing that I could do it anytime I wanted to. You'll see that my individualism has paid great dividends; the January prediction couldn't be more accurate. Ha ha, where are my critics now? Some would say that waiting this long has only served to cover up for my insecurity. I'm not insecure—you can ask my friends. All 500 of 'em.

January— This really good ice skater named Nancy gets hit in the knee by this hit-man named Shane, who worked for some guy named Gillooly, who used to be hitched to this other skater named Tonya. There may have been ulterior motives.

February— Prince and Madonna avoid the inevitable and get married.

March— Long quiet in Europe's community, Liechtenstein shatters its peaceful existence by demanding Germany to give itself up without violence. Prime Minister Wilhelm Kopsalat states, "[W]ith Luxemborg as our ally, we will not fall!"

April— President Clinton erases the debt by selling North and South Dakota to Canada. "C'mon," he pleads, "like you all weren't thinking the same thing."

May— In an official statement, MTV admits that its tragic Spring Break '94 in Haiti was probably a bad idea in the first place.

June— Texas millionaire Ross Perot is charged with indecent exposure after mooning Vice-President Gore during a session of the Senate. Gore claims that Perot had "something like NAPTA emblazoned on his backside. I couldn't read the middle letter that well." In a related story, Sen. Packwood was arrested for "giggling way too loudly during the incident," according to a security report.

July— Charlie Sheen, Corey Haim, and Winona Ryder reunite for the making of *Lucas 2: Still Crazy After All These Years*.

August— In a bizarre case, Secretary of Health Donna Shalala accuses Attorney General Janet Reno with harassment. No one knows what to do.

September— Faced with over-population, Pres. Lee ok's the systematic killing of anyone 20 or older still living in the dorms.

October— Orem declares war on Provo and cuts off all northern routes of travel. Given the alternative of partying in Payson or shopping in Spanish Fork, Provo immediately surrenders.

November— Gansta rap-artists Snoop Doggy Dog, Flavor Flav, and Dr. Dre are forced to use their real names by federal court-order. Without their infamous monikers, Sidney Stevens, Francis Richards, and Harry Farnsworth rapidly lose popularity.

December— The union of *Student Review* writers strikes, and the publication is not printed for two weeks. No one notices.

An Ode to DNA

O beautiful helix of the double strand
Balanced perfectly in a wealth of hydrogen bonds
Thy eloquence, embedded within cryptic code,
Utters the words by which all life is spawned
Honor be to thy name, DNA!

Recombine in an orgasmic dance
Singing in the glory of variety.
The X and the Y, I praise thy courtship
I celebrate my individuality!
Honor be to thy name, DNA!

Shelley Johnson

Top Twenty

- | | |
|------------------------------|-------------------------------|
| 1. Disco Drippers | 11. art deco furniture |
| 2. honorary degrees | 12. cash donations |
| 3. bean bag chairs | 13. early tax returns |
| 4. motorboats | 14. grace periods |
| 5. snow skiing (finally) | 15. intramural contact sports |
| 6. tube socks | 16. horizontal |
| 7. Tommy's Burgers | 17. candy cigarettes |
| 8. extra credit | 18. 3-day weekends |
| 9. double mocha | 19. Snapple |
| 10. Private Eye Eye Catchers | 20. full tank of gas |

Bottom Ten

BYU hand stamp, people who file taxes early, people who speed when you pass, *Universe* love lines, student "elections," artichokes, pin-ons, fines, getting out of bed, filling out graduation forms

continued...

Signature Books

Indeed, the criticism from conservative quarters seems blind to the diversity of Signature's titles. Of those currently in print, some half a dozen or so are written by BYU professors, ranging from English professor John Bennion's collection of short stories, *Breeding Leah*, to newly-hired history professor Steven Epperson's award-winning dissertation, *Mormons and Jews*, to Eugene England's anthologies of LDS fiction and poetry, to Thomas Alexander's biography of Wilford Woodruff, also award-winning, having earned the Mormon History Association's 1992 award for Best Book in Mormon History. Recently, *Salt Lake Tribune* "Utah Under Cover" reviewer Paul Swenson included three Signature titles—also representing a diversity—on his list of the best ten books he reviewed in 1993: England's collection of LDS short stories, *Bright Angels and Familiars*; Maxine Hanks' controversial landmark *Women and Authority: Re-emerging Mormon Feminism*; and Shayne Bell's anthology of LDS sci-fi, *Washed by a Wave of Wind*. Swenson's list also included titles by Random House, University of Utah Press, and MIT Press, putting Signature in good company.

Bergera does see Signature's *raison d'être*, though, as a natural source of some of the opposition the press has received; Signature exists, in Bergera's words, "to publish scholarly works on Mormon history, arts, and letters which would not find an outlet with established LDS-oriented publishers." The literature they publish, including Levi Peterson's stories and his novel *The Backslider* (arguably Mormonism's premiere piece of fiction to date) sometimes doesn't settle well with the Jack Weyland audience. Signature's history titles often contain material the Church correlates out of its current curriculum (the post-Manifesto polygamy outlined in Richard Van Wagoner's *Mormon Polygamy: A History*, for example); Signature also has published titles by non-LDS authors whose conclusions question basic LDS faith-claims, such as Lutheran minister Robert Hullinger's *Joseph Smith's Response to Skepticism*; Hullinger's book, although quite sympathetic to Joseph Smith, approaches The Book of Mormon as the work of Joseph Smith's imagination, and attempts to explain why he would have written it (he concludes that Joseph wanted it to be just what the title page says it is: another testament of Jesus Christ, to convince an increasingly skeptical world of His divinity). Most unsettling to ultra-orthodox audiences (especially the F.A.R.M.S. crowd, Signature's chief critics), though, are titles by LDS authors who take non-traditional approaches to scripture. *The Word of God*, a collection of essays on Mormon scripture, includes works that seek to apply modern textual criticism to LDS standard works. Last year Signature published Brent Metcalfe's *New Approaches to the Book of Mormon*, a collection of articles from contemporary critical perspectives. While many of the authors see The Book of Mormon as a nineteenth century product, they still accept it as scripture; that's not good enough for F.A.R.M.S., though, which is dedicated to affirming the Book of Mormon's historicity. This month F.A.R.M.S. will release a sizable collection of criticisms of Metcalfe's book. The dialogue, if it can successfully shy away from name-calling and *ad hominem* attacks, could prove to be one of Mormonism's most engaging and profitable.

Still, as the title of this piece suggests, Signature has a little something for everyone's tastes. If you're into humor, they have provided an entire series of cartoon books by Ogden Standard Examiner cartoonist Cal Grondahl, including his latest, *Utah Sex and Travel Guide*. Leisure lovers will enjoy a recently published guide to historic Salt Lake neighborhoods. If you're a history buff, you might be waiting on the edge of your seat for Richard Van Wagoner's forthcoming biography of Sidney Rigdon. And if contemporary Mormon culture interests you, watch for *Black Saints in a White Church*, a look at the experiences of contemporary African-American Latter-day Saints by Jessie L. Embry of BYU's Charles Redd Center for Western Studies; her book is due out in a few months. After close to fifteen years, Signature has already left an invaluable legacy for the field of Mormon Studies. According to Priddis and Bergera, the future only holds more of the same.

Concert Preview

Rocket from the Crypt

by Sparkplug

Known throughout the punk community for the slew of 7-inches bearing their name, San Diego's Rocket from the Crypt create an ever evolving twist of noise centered around the pop-punk sounds currently craved by the world. John Reis a.k.a. "Speedo," leads this gang of five psychos armed with instruments on their eternal mission to convert the masses to a musical revolution.

Reis's vocals are usually accentuated to a frightening level by a dense wall of noise constructed by ND (guitar), Petey X (bass), Atom (drums), and Apollo 9 (sax).

Rocket from the Crypt started out as a party band back in 1990, playing for crowds of friends back home and simply looking to have fun. Initially, there was a female vocalist, no saxophone, and a different drummer. After a while of playing only the venues cool enough not to have a stage the groups first album *Paint a Fragrance* was released in 1991 on Cargo records. *Fragrance* established the grinding sound of Reis's guitar playing yet little else has remained consistent on their other projects. Shortly after *Fragrance*, the band changed to its current line-up.

The band's second and most recent album, *Circa: Now!* was originally released by Cargo in 1992 and then re-released after they signed to Interscope. *Circa: Now!* resounds with enough energy to launch Rocket from the Crypt into the next musical era. The album is appropriately titled since the tunes are only enough to suffice the demand for the innovative sounds created on their earlier 7-inches.

With a recording contract that allows them artistic freedom, Rocket from the Crypt have continued to experiment musically, releasing the results on numerous (too many to count) independent singles. While many of these slabs of vinyl might be written off as nothing more than complex noise, several have stood out as definite ear catchers, building up the intrigue for Rocket's 1994 major label debut. Some of the more desirable singles can be picked up on *All Systems Go!*, a compilation album out on Cargo. Yet, many of these projects are still lost in the frustrating market of limited editions and out of print pressings.

Even more intriguing and energy-filled than their music is Rocket from the Crypt's gigs. Sometimes sporting blazing orange jumpsuits and a debonair style, fans can't help but dig the atmosphere and groove to the tunes. Utah's chance to see these boys in action will come this Thursday night at Playschool (yes, it's spelled right), 346 West 600 South, SLC. Tickets are \$8 and doors open at 7:30.



Rocket from the Crypt

CURBSIDE RECYCLING

The Musical Legacy of Nick Drake

by Michael Ridd

Nearly two decades after his death, English folk musician Nick Drake continues to exert an influence on contemporary music that belies the modest commercial success he experienced during his life. Artists as disparate as the Black Crowes, Dinosaur Jr. and British dance combo No Man have acknowledged his musical inspiration, while many of today's alternative acts have covered his songs. Some of these appeared on a tribute album released in Britain last year. And music magazine NME recently hailed Drake's *Bryter Layter* album as one of the twenty best albums of the 70s.

Perhaps the key to Nick Drake's enduring appeal is the timeless quality of his music. Drake's lyrics reflect neither the tumultuous social atmosphere of the late 60s/early 70s era in which they were written, nor the colorful day-glo world of English psychedelia. Rather, they reveal a sensitive young man who felt vaguely out of place in the modern world.

Five Leaves Left, Drake's haunting debut album, features musical assistance from members of the legendary Fairport Convention, but focuses on Nick's melodic guitar and drowsy vocals. The lush string arrangements of Nick's friend, Robert Kirby, adorn many of the tracks, comple-

menting Drake's performance without becoming obtrusive. A melancholy atmosphere pervades the album, but the beauty of the music makes *Five Leaves Left* ultimately an uplifting listening experience.

Drake's second album, *Bryter Layter*, is a more musically upbeat affair, with tracks like the jaunty "Hazy Jane II" and the jazzy "Poor Boy." However, the lyrics continue to expose Drake's feelings of dislocation, especially on "One of These Things First," where Drake sings: "I could be/here and now /I should be/but how?" Drake displays his compositional talent on three instrumental selections, including the lovely title track. Guests include Fairport Convention guitarist Richard Thompson and John Cale of the Velvet Underground, as well as Robert Kirby, whose arrangements once again color the songs.

By the time he recorded *Pink Moon*, Drake was engulfed in a debilitating depression. Yet, despite its creator's tortured state of mind, *Pink Moon* is not a miserable album; the songs retain Nick's characteristic sadness without forcing the listener to share his suffering. The spare arrangements, consisting almost entirely of

vocals and acoustic guitar, provide an intimate setting for cryptic songs like "Road," "Pink Moon" and the beautiful "Which Will."

During the past few years, Rykodisc has re-issued all of Nick Drake's releases on CD. Neophyte Nick Drake fans should begin with the superb *Bryter Layter* disc. For the converted, the handsome box-set, *Fruit Tree*, is a must-have. It contains all three recordings as well as *Time of No Reply*, a worthwhile disc containing otherwise unavailable Drake material.

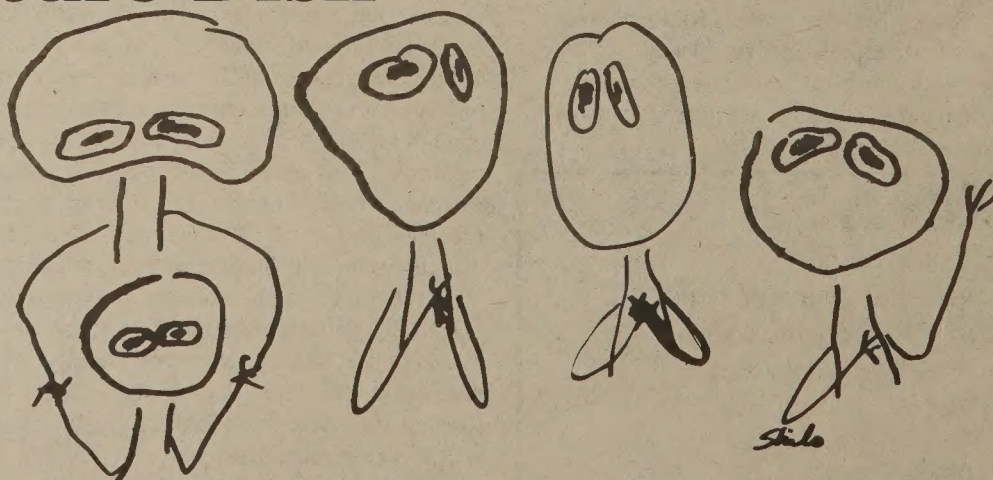
Nick Drake's death, the result of an apparently intentional overdose of anti-depressant pills, could have caused his records to sink into obscurity. All three records sold poorly and Drake never scored a hit single. Yet music fans are continually rediscovering his moving music and being touched by its quiet emotional power. Drake's enduring musical legacy is foretold by "Fruit Tree," a mournful rumination on the nature of fame from his first album: "Fruit tree, fruit tree/no one knows you but the rain and air /Don't you worry/they'll stand and stare when you're gone /Fruit tree, fruit tree/open your eyes to another year./ They'll all know that you were here when you're gone."

Provo's Culture Dish

by Mathias Polder

Musical fashions are coming and going at such a dizzying rate these days, it's virtually impossible to keep up. As soon as you put your finger on a particular trend, it's already passé and "the next big thing" is in place and almost at its peak. Though some say rock n' roll will never die, classical music has already proven its immortality. So save your time and money, and check out the classical scene.

The best way to enjoy classical music in Provo is to visit the HFAC building every so often. (About once a month will do.) On the west side of the main floor is a shelf containing a humble flyer with information on concerts and other worthwhile events. Some cost money, others are free. (Yes, that means no dinero required.) Not all the events are necessarily classical music and



not all are necessarily enjoyable, though that, of course, depends on your personal tastes. As an admittedly narrow sample of what the HFAC offers, I've reviewed two events: one from fall semester and one from this semester.

The first was just before Thanksgiving

when the BYU Symphony Orchestra put on a free (there's that magical word again) concert in the de Jong Concert Hall. It was one of the best performances I've attended. The orchestra opened with Mozart's "Overture to the Magic Flute" and the music seemed to leap from the symphony

and enwrap the audience in its gossamer strands of melody. The chocolate raisins I snuck in were no match for the sweet sounds my ears were hearing.

Mozart was followed by an absorbing performance of Beethoven's well-known "Symphony No. 5." Next was Tchaikovsky's "Romeo and Juliet Overture." It didn't excite me as much but I think that was due to my less than ideal love life at the time and was certainly no fault of the overture. The last piece I had never heard before. It was Gershwin's "Cuban Overture." The first thing to grab me was the percussion. It had a pulsating rhythm and though at first it seemed a bit out of place it quickly had me moving in

see "Culture" next page

Note From the Leisure Editor:

Leisure is My Life

By David Adams

Our production-based society generally values hard work and success above all else. As far as I'm concerned, however, this ideal is a little outdated and is probably on its way out. People who act constructively all the time subject themselves to a series of serious maladies: heart disease, hypertension, driving station wagons, employment, etc. Insanity has often been the result of an inability to relax adequately.

Sigmund Freud, the famous psychiatrist, was often known to advise his patients to, and I quote, "chill out." Dr. Freud himself was known to take long, relaxing walks with his mother.

A "hobby" is a leisure activity to use up free time. A recent study shows that the most popular hobby in the United States is currently "rotting in front of the TV," and has been for some time. This correlates with another popular American pastime, the "heart attack." At BYU, the most popular hobby is what is commonly known as "scamming." This hobby, however, has some undesirable side effects; most notably, creative dating and premature marriage.

Sports are increasingly popular worldwide. Unfortunately, most people believe that sports only happen inside TV sets and are meant to be watched, being far too strenuous to be practiced by non-professionals. Other sports are merely

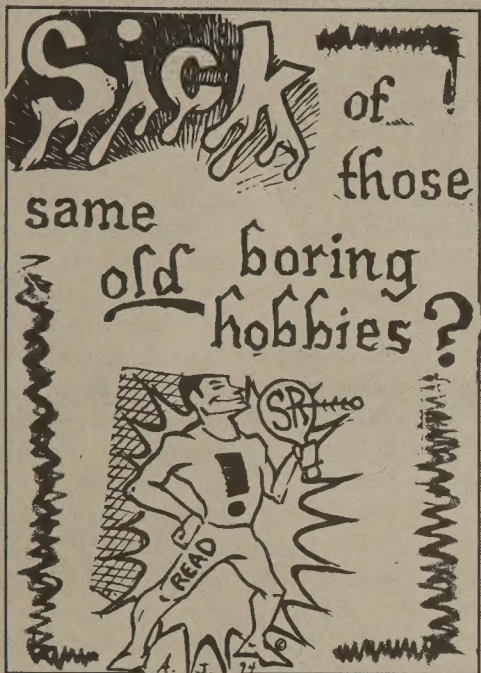
glorified versions of popular nintendo games: golf, bowling, and duck hunting, for example.

For some, true leisure involves no physical activity whatsoever. I am much more inclined toward this school of thought, especially if hammocks are involved. Nevertheless, lying around gets boring after a while—almost as boring as golf. Besides, the longer you spend around the house, the more likely that

you'll realize how many chores need to be done—or worse, someone could call you and ask you to pick them up from the airport. For this very reason I prefer to get away.

As the leisure editor, I hope to explore the myriad of leisure opportunities that there are here in Provo. No joke! I am convinced that there is something to do here besides the hazardous pastimes mentioned above. Your input and

submissions are not only welcome but coveted. We'll be looking for reviews of some of Provo's "hot spots," descriptions of off-the-wall leisure activities, and perhaps even directions to some interesting places to go in the area. For those readers of the couch potato persuasion, we need captivating stories, for those with a little more get up and go, maps and directions. Student Review is Provo's weekly magazine, and we hope to serve the community by breaking the "Movies 8 monotony."



continued... Culture

my seat. The whole piece moved at a rapid pace and proved to be my favorite of the evening.

One thing deserving of mention was the conductor. I'm not a music person and don't pretend to understand exactly what a conductor does, so they don't usually grab my attention. However, this one really got into the music and was exciting to watch. Near the end of the last piece, in the midst of a fury of music and arm-waving, he ran his hand through his hair. It was great! Not only was he concerned about the music, he was worried about his appearance.

The second event was on January 19th and was entitled "Harpichord Inaugural." Three students performed eight pieces from both classic and modern composers. The first two pieces, composed by Bach and an Englishman named Farnaby, were quite pleasant. However, the third piece sounded like a bunch of unorganized notes randomly strung together. It was evidently a modern piece (meaning the composer is still living). Of course, not all modern is bad, and not all classical is good, but there does seem to be a disproportionate amount of strange music floating out of this century. This particular number sounded like it was played by a three year old on a Fisher-Price xylophone. However, the performers did add a little humor by turning the paper in different directions.

The next piece was an improvisation on "Der Doppelgänger" and started out sounding like the Cure on harpichord, which I thought was really groovy. But it rapidly deteriorated. At one point the performer yelled into his harpichord. The next five pieces, on the other hand, were all very enjoyable. I was particularly impressed by François Couperin's "Les Baricades Mistérieuses, Sixième Ordre." Overall, it was a good performance, just a little salty.

Now you're wondering, "Why are you telling me all this? I missed the shows; I don't want to read about them!" Exactly. You missed them. So put this paper down, go to the HFAC, get your own "Performance Preview" and go! These events all have redeeming qualities and make great dating ideas. You'll impress whomever you accompany with your "culturedness." If you're not into classical music but have always wondered what the hype is all about, the HFAC provides good opportunities to get acquainted. Whatever you do, don't miss the performance by the Utah Symphony at the de Jong Concert Hall on February 23rd at 7:30 PM. Bon appétit.

Rogaine: A Recipe for "Hair"-owing Success

by Emily Carlson

I opened my letter box last week and there it was: the information I had been waiting for. The information that could change the future of thousands of BYU returned missionaries, male and female alike. I tore open the envelope and began reading about the ultimate recipe, the recipe that could put hair on your chest, head, or wherever else you want it.

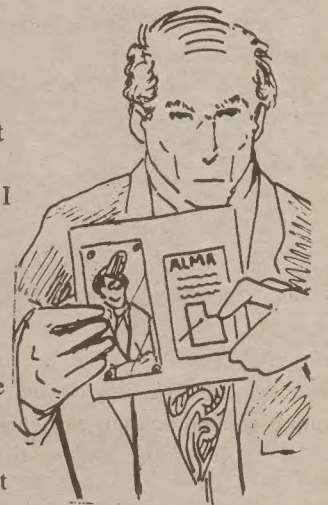
That's right. At the urging of curious roommates, I called the 1-800 number to learn all about *Rogaine*. And, oh, what I have learned!

The pamphlet begins with an inspiring testimony from Brent M. Schillinger, a real, live MD: "Everyone wants to feel good, and for many...who are experiencing hair loss, that means coming to a decision with their physician to give *Rogaine* a try." I think I'm ready for that decision. Or at least I would be if I were experiencing hair loss.

Don't laugh, it's possible. After turning a few pages, I found out that it's not just priesthood holders that should live in fear of a barren head. That's right, androgenetic alopecia, the truly PC term for baldness, has affected over 20 million American women. Some of them must go to BYU; I know we have our fair share of balding young men.

Aside from its pertinent topic and the fact that it was totally free (everything that is totally free impresses me), what impressed me most about the slick product Upjohn Pharmaceutical Company sent me was how up close and personal it was. It was a woman's guide to understanding and treating hair loss. It stepped over the boundaries separating men from women. It showed me that now it's possible for females to enter into one of the last male-only clubs. We can sport bald heads, too!

see "Rogaine" pg. 11



Poetry

Dark Side of the Moon

by Derk Koldewyn

Grabs her hand, raises it to the full moon, shakes a free fist at that yellowing eye, "I can guess your sign, I'm half-Cherokee." And does, on the rebound, "Not a Taurus. Well, Aries then, but near the line." Sings in the liquor-store lot, sounds like old Pink Floyd. Woman scurries around him, zips into the store's hard shine. Lights a cigarette, flips the match. Stands in the dirt, befriends a rosebush. Cops say "You better move on, pal." Puts out his hands, embraces the spotlight. "You're scaring the wildlife." Totters out to the careening street. "Watch yourself." Watch out.

Breathe

by Derk Koldewyn

Last night, beat finally by blunt truth, I played the blues. Strange how a deep black funk can be held, at bay, foaming, by a sax's sad notes. Stranger still how grieving the grief of strangers gives you, if not hope, reprieve.

Grand Canyon, East Rim

by Derk Koldewyn

We rode fifteen hard miles to the edge of the limestone world-broke through hailstones and thunder, hid shivering under a lichen-blotted ledge, wet like frogs are wet, cold and damp. At a gap we crawled out, blinking. We sunned on rocks, warming blood and bones. Out there, off the edge, sun spun itself into threads of rain falling leagues into the Redwall. you could watch them fall, all the way down.

Issues & Opinions

An Office of One's Own: An Interview with Brandie R. Siegfried interviewed by Lee Follett and Shannon Bishop

Dr. Siegfried is an Assistant Professor in the BYU English Department. After receiving her Bachelor's at BYU she says she fell in love with teaching and diverted her plans for law school to pursue a Master's degree in English. She received her PhD in English and American literatures at Brandeis University with an emphasis on Renaissance literature. She also holds a MA in Women's Studies. This is her second semester teaching at BYU.



SR: You've come to BYU at a time which many faculty and students have described as being dangerous for feminists. Certainly with your qualifications you could have easily obtained a position at a more prestigious university, one less hostile to feminist scholars and even better suited to your emphasis. So why are you here?

BRS: I wanted to come to BYU precisely because of the controversies here. At Brandeis University, a Jewish school committed to preserving a religious heritage, I saw that it is a worthy goal to want to guard valuable elements of a particular tradition. BYU tries to do a similar thing. There are important elements of our Mormon tradition that are certainly worth preserving, and I value BYU precisely for that reason. I feel it is possible to combine a rigorous, intellectual tradition with elements of spiritual development. I saw how the intellectual could be valued as part of a foundation for validating and expanding a strong religious tradition, a process which in turn enhances the lives of subsequent generations. So we're not just "preserving a tradition," but preserving elements which expand out into something of real value in a broader community. I think BYU has this potential.

It troubles me that feminism has received such a bad rap here. My own take on feminism is that it is a wonderfully vibrant movement which overlaps in very important ways with Mormon tradition and theology. Mormonism at its roots is anything but conservative. It is incredibly radical. And for that reason we had to put up with quite a bit of persecution. I think feminism shares many radical elements with Mormonism. It's saddening to me to see that "radical," especially in our own community, has taken on such a negative connotation. Radical means that you are willing to work for change, period. There are issues on which we are simply *not* moderate. We want to *eradicate* pornography. We want to *erase* spouse and child

abuse. We want to *prevent* rape. We are committed to abolishing any institution or practice which promotes those things. I think, if anything, a Mormon community which is committed to bringing about these kinds of change should recognize the value of this perspective. We want to change the world. I want to change the world, both as a feminist and as a Mormon. My Mormonism is in many ways enhanced by my feminism. My spiritual growth has grown by leaps and bounds because of the insights I've gained through my studies in feminist theory—and the reverse has been true. There is much from my Mormon upbringing which has allowed me to make some exciting contributions to the women's movement as well.

SR: How do you see your time here affecting your career?

BRS: In some respects coming to BYU is dangerous because the university traditionally has focused on teaching without necessarily promoting scholarship. My advisors at Brandeis were especially concerned that much of the work that I had begun would get bogged down here. However, the college has been generous in providing research support; I find that highly encouraging. In some respects I hope that the things I have heard from the administration are true—that we're going to push for quality scholarship and hold people responsible for doing it. That's exciting to me because if that is true, I will do well here. I plan on doing quality work—I'm committed to that.

I firmly believe that scholarship influences what happens in the classroom. I find it difficult to believe that someone can teach a high quality course without keeping up on the current trends and issues in the field. Especially because—and I can't think of a field where this isn't the case—so much changes in such a short amount of time. If you're not participating in the on-going discourse of scholarship, you're not going to know what those changes are; worse, you're going to send students out to graduate schools unprepared to deal with important new challenges.

SR: What research are you working on right now?

BRS: I'm doing quite a bit with women writers of the sixteenth and seventeenth centuries. Among other things I'm working on an article about Elizabeth Tudor and her impact on Renaissance writing. In Renaissance studies she's often seen as a passive figure about whom male politicians and artists work. I'm going to shift the grounds considerably and talk about her as an active writer, orator, and performer who influenced society around her. She had a considerable impact on the kinds of things that were being written and how they were being written. Part of the focus of this article will be to demonstrate that some of the dramatists freely filched from her public oratory.

I'm also very interested in developing game theory as a literary tool. It's a theory that has been used in political science, economics, sociology and sometimes in anthropology. I won't go into describing what it is here and now, but over the last few years I have developed concepts from game theory in such a way that they can be used fruitfully for literary studies. This is my most important long-term project—I'm hoping this will be my first book.

SR: You speak of a feminist pedagogy or teaching method. How does this manifest

itself in your classroom?

BRS: Among other things I think it's important to provide an environment where women and men feel comfortable discussing issues which, here, at least, are especially explosive: issues that have to do with gender, how gender is constructed, what roles and expectations are appropriate based on gender and, in terms of power, why it is that some people get to exercise certain forms of power while others don't. Our own religion teaches us that we ought to be rigorously critiquing the uses of power. In the D&C we're told explicitly, "You Mormons, you will sometimes misuse or abuse power." It should never be used in compulsory ways. The successful implementation of leadership has everything to do with kindness, listening and caring—power based on being not only interested but heavily invested in the development of another individual. One of the most wonderful things about feminism is that it's a self-conscious critique of power structures; a critique with an eye toward enhancing the development of happy, healthy people. To me, that fits in very nicely with my responsibilities as a Christian who ought to be caring intensely about the welfare of those around me. If there are structures of power which hurt people, it is my responsibility, *especially* as a scholar, to use my particular abilities to make the world a better place for those who are suffering. I think that's the most important work I can do as a feminist and as a Mormon.

SR: Linking feminism and Mormonism together seems to suggest that there are possibilities for feminist scholarship at BYU that might not be possible elsewhere. What are some differences you see in feminism at BYU as opposed to at other universities?

BRS: It's interesting to look at our own history as Mormons, especially women's history. If you look at early editions of the *Women's Exponent*, a paper produced by members of the Relief Society, part of their banner says "The Rights of the Women of Utah, the Rights of the Women of the World." I am proud of those women. They are explicitly feminist. The Relief Society's function was to liberate women and children and, as seen in some of the later issues, men as well. They saw their work in challenging the stereotypes about the roles and abilities of women as being a preparation for the Kingdom of God here on earth. They felt that until equity reigned at every level—regardless of race, gender, or class—they could not receive the Kingdom of God. They frequently invited feminists from the East Coast to come and speak at Relief Society functions. It's hard for us to imagine that now because we've kind of gone in the opposite direction! But their feminism was intimately linked to what they saw as their mission in preparing the earth to be a better place for all. That's part of our Mormon heritage and I find that very exciting! There are many links between Mormonism and feminist practice. To be honest, I hadn't anticipated that there would be quite so much resistance to feminism here at BYU. Because there are so many connections between feminism and Mormonism, I had assumed that BYU would be that much more open to feminist concepts. I'm a little surprised that the few places where there are some divergences have become the focus of so much suspicion. It seems odd to me because if we

make a list of the commonalities and the differences, the list of commonalities is much more extensive. But for some reason certain people have chosen to become intensely interested in moments of divergence—and I don't even know that I would call them moments of true divergence: to me these are simply legitimate differences in interpretation. In discussions here on campus I've been asked, "Aren't there places where perhaps your feminism and your Mormonism come into conflict?" I say no! My Mormonism and my feminism do not conflict. Now there are others who may insist that there *are* conflicts, but when I've said, "Fine, can you give me an example?" it's very difficult for them to articulate any. Those who insist on finding conflict usually do so as the result of an unfortunately simplistic view of Mormonism, or feminism, or both. I think that there has been a backlash which has characterized feminism in such a way that many who are natural feminists—who perhaps would never dream of using the word for themselves but in every way live lives in perfect accord with a feminist vision—end up resisting the movement that has brought about many of the most beneficial changes in recent history.

SR: It seems a problem of labels. Often just the term feminism will make people react negatively without realizing that they themselves might be feminists in their thinking. Do you feel like that label is a problem with how people view you?

BRS: Well, certainly the reactions to my position as a feminist have been much more intense than I've had to deal with elsewhere. I've flip-flopped. When I went to the East Coast it was the fact that I labelled myself a Mormon that was most upsetting to people. Where Mormons are little known, they're little liked. You know, polygamy and "don't you baptize dead bodies?" and unfamiliar temple practices and things like that. You have to basically re-define the term for them. It took me three years with my friends at Brandeis for them to see that, wow, Mormons aren't total wackos.

SR: But here it's reversed.

BRS: Yeah. I've come back to Utah and now it's the other way around. Here it's the feminist label that many are upset about, and it takes time and patience to re-define it so that people can see through the negative caricatures to the valuable things. It's another case of my circumstances both as a Mormon and as a feminist are intersecting. For precisely the same reasons that some resist Mormonism others resist feminism. Both ethical systems have been unfairly maligned, and many people haven't been able to see past the false depictions.

SR: As a vegetarian it's very much the same problem for me.

BRS: Yes. People see it as an affront in some way, challenging their own positions.

SR: So how have you been received here by your peers?

BRS: My experience here has been very positive. The things that I have felt most upset about have had nothing at all to do with my own experience, but I've seen what Cecilia Farr has had to deal with. I find her circumstances especially disturbing because the same issues that she has been concerned about are of concern to me.

see "Brandie" next page

continued... Brandie

I wonder, in the long run, how I will be received. My experience so far has been very positive. The faculty here in the English Department are very cordial and have treated me with politeness, respect, and plenty of good humor. We don't always agree—but that's what scholarship is all about. If everyone agreed, we would get nowhere. It's ridiculous to expect that a majority of other people here are going to agree with me on my feminist stance. Realistically, in the broader picture, there are other *feminists* who disagree with me, never mind the anti-feminists. But I think that's precisely what's valuable. Sometimes the friction gives us new life. I have to look at how my own position has developed. Even if everyone had agreed with my position three years ago, I would have *to disagree* with them now because I've grown and changed. So I have to grant others that same leeway to change their minds, as well as the latitude to stand their ground.

Disagreement does not have to be negative. I think that's one of our biggest obstacles as Mormons. We have such a hard time seeing that conflict can be very positive, that homogeneity is not harmony. If you respect the person you're talking to, and understand that "Hey, there's something to be learned here. I have something to teach this person, but I'm open to being taught as well," I think there is the potential to really grow and to come up with some fruitful insights. Those kinds of conflicts should be the moments where we become—to get a little theological here—where we become creators. It's in those moments that we create new knowledge. If we all sit around and pat each other on the back and say, "Gosh, we all believe the same thing," we're spiritually and intellectually dead.

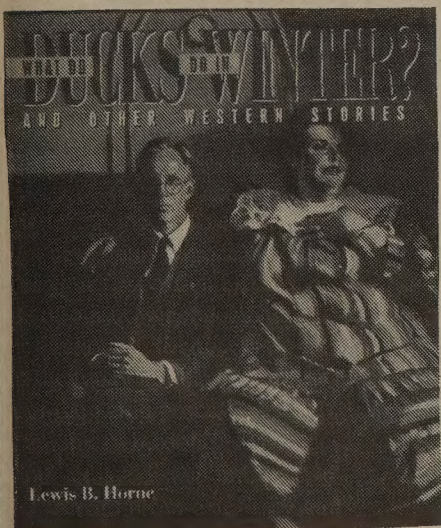
SR: How have you found the students here?

BRS: Well, the students are the main reason why I can see myself staying. In all honesty [laughs], I hadn't expected it. I'd been hobnobbing with the Ivy League for the past three years and came back a little arrogant, I guess. And wow, I can't say enough about the students here. They've knocked my socks off. I feel strongly that the students at BYU could compete with any at schools in Boston. And I mean *compete*. I'm not talking about, yeah, they'll be able to understand the same material; I mean they would be able to engage in exactly the kind of discourse I was just describing, the really fruitful kind. Coming out of an environment in Boston where intellectual ability is so highly prized, and then coming back here and not expecting to encounter the same level of ability (but in fact finding it)—well, I feel I've found a treasure unlooked for.

SR: In what ways are you an activist at BYU?

BRS: I think the classroom is the main form of activism for me—making it clear to students that they don't necessarily have to accept authority when it's coming from a particular critic or professor. They can challenge assumptions about the merit of authors and about canonicity; in other words, I encourage students to consider why we value particular things. Why is it that we teach some works and not others? In my Shakespeare class I point out that in Elizabethan England, theater was great entertainment, but it wasn't usually considered art. The Bard was considered a craftsman. Oratory, however, was considered high art, and Elizabeth Tudor was the great orator of her time. Now how is it that in the expanse of time, from that moment to this, we're totally unfamiliar with Elizabeth and her works while Shakespeare has come to represent all of English studies? I think these are interesting questions to bring up in class.

continued... Reviews



creates the houses, streets, the oddities and verisimilitude of these stories.

Many of Horne's characters are Mormon, struggling with the daily toil of righteousness and sin. Some, like Faith Riggs in "Secrets," are peculiar. Separating her from the average church-goer is her penchant for collecting things; her house, so full of rusted, broken junk, threatens to crowd her husband out. Some think she's crazy, others that she just doesn't care much for appearances. She doesn't try, like all the others at church, to keep up the supermom image. Most can't understand how she turned out the way she did with such upright, normal parents. But her parents were good at keeping secrets—they kept up the Mormon act.

Horne's portrayal of three generations of this family is an excellent treatise on the social pressure to conform within the Church. He draws a portrait of a family which is less than perfect—even a little weird; they could be in your ward. *What Do Ducks Do in Winter?* is an animate collection detailing the often forgotten oddities of daily life. In each of Horne's stories is someone who seems a little familiar. It may be someone we dismiss as off-the-wall, but, as Horne shows us, they are all struggling to live the way they should, just like you are.

—Yvette Young

Women's Rights in Old Testament Times

(by James R. Baker, Signature Books, 1992, 186 pp., \$17.95)

The legal customs of the Old Testament are strict and ruthless compared to the modern American legal system.

According to the Code of Hammurabi (ca 1700 B.C.) a woman could divorce her husband if she could prove he was unworthy. If the court found her at fault, however, she would be executed. Although many of the various Biblical legal codes provide for a woman's right to property, and most codes include statutes governing marriage, rape, seduction, and adultery, many barely value women beyond property to be bartered for. Still, others do require that they be compensated for ill-treatment.

James Baker's book *Women's Rights in Old Testament Times* is an exploration of many legal intricacies relevant to Biblical women. He opens the book with a chapter briefly summarizing the twelve legal codes from 2200 B.C. to the Jewish law (A.D. 600). Two more chapters discuss the law of the keeper, or firstborn, and metronymic marriages. The remainder of Baker's book is composed of several specific cases of Old Testament women, each used to document and explain traditional legal practices and their effects on women. Baker's book is highly informative and easily understood—a perfect companion volume to this year's Sunday school curriculum.

—Yvette Young



SR: Do you feel that your hiring was in part a political move by the administration?

BRS: I feel uncomfortable referring to the administration in monolithic terms. The administration is made up of a number of individuals and, as far as I can tell, there are differences of opinion even among the administrators. I think that they have found themselves in a particularly difficult position. On the one hand, feminism has so much in common with Mormonism in wanting to change society for the better that many recognize feminism as a very positive practice which ought to be a part of BYU. And yet because feminism has been demonized, there are those who, in the interest of preserving moral and ethical values, feel they need to resist feminism—or what appears to be feminism to them. I think the administration is torn. Sometimes when we're trying to make a decision there's a voice that says, "Do it, do it. This is a good thing," and there's another voice which says, "No, look at all the drawbacks. This could be a negative thing." As a community, we're experiencing this with feminism. Some voices are very negative and some are very positive, and the administration is in the difficult position of having to mediate those two extremes. I think that the administration is responding to positive voices, and partially my hiring is a result of that. But the most influential voices in my hiring were here in the department. My coming here had to do more with my field expertise. Certainly there are political ramifications to my having been hired here: I'm a feminist. I was very explicit about that when I came here. The administration okayed it, as did a general authority, so they're clearly comfortable in having me here. But I do feel (and the fact that Cecilia Farr has to leave suggests this) that there are those who will insist that feminism is not welcome at BYU. It's peculiar in Cecilia's situation because she is a particularly mild feminist, and the fact that she has not been accepted here is disturbing. In terms of her beliefs, she is the perfect feminist for a Mormon community.

SR: In the time that I've been here I've had a number of friends and acquaintances who have decided to leave BYU because of a real or perceived hostility towards women's issues. I know of people even now who are considering leaving the university. What might you say to these individuals?

BRS: Clearly, if those people who have been the recipients of discourteous, uncivil or even cruel behavior have suffered in ways which seriously hurt them, then I think that it's probably wise for them to go. But I also feel that the people who potentially could be most hurt are also those most likely to see the places where change needs to be made. They're the ones who have the empathy and desire required to effect social transformations—they understand the commitment and sacrifice involved in bringing about such change. We need their vision; if we lose that insight we lose a lot of the potential we have for building a really fine community.

We have to try to construct healthy, productive ways of dealing with paradigm shifts. For instance, if we're looking at a tradition and we see that it consists of some hurtful elements that need to be changed, it's important for us to recognize that that real people lived their entire lives adhering to that paradigm. We're talking about hearts, and minds, and souls here, not abstract ideological positions. When you commit a life to promoting certain kinds of roles and behaviors, in a sense, you *are* those things. And when someone comes along and says, "Sorry, you're harming people, we have to change you radically," that's going to hurt. You're going to resist those changes. What we have to do is find ways for people to connect. Because there's so much of our lives entwined with these issues, reconciliation is not going to happen easily or quickly; it's going to cost pain on both sides and it's going to take a lot of commitment. I hope heaven sends us large dollops of humor and good will.

continued... Rogaine

I could go on and on, but I don't want to take away from all of the suspense. Want to know whether or not you can use *Rogaine* more than twice a day? Or what the potential side effects on the heart and circulation when using *Rogaine* are? Call the number, or write to The Upjohn Company/P.O. Box 9030/Opa Locka, FL 33054-9944.

Then you too can get a letter saying you've made the right decision (a compliment never hurt anyone) and a free coupon granting you \$10 off your first official Rogaine purchase. And, in the words of our now good friend, Brent (the real, live MD), you can find out if *Rogaine* is right for you: "I tell my patients that they may not have to accept [hair loss] as a natural part of the aging process. With today's medical advances, much can be done..." Besides, even if the sleek purple pamphlet is a disappointment, at least you can wave the letter in your roommate's face and say: "Nyah, nyah, nyah! I got mail."



STUDENT REVIEW • FEBRUARY 16, 1994

Calendar

If you would like something in the calendar please call Rebekah at 377-8960. The deadline for submitting calendar items is the Friday before the Wednesday you would like it to appear.

THEATRE, DANCE & FILM

Macbeth (Verdi), Utah Opera, call 534-0842 for tickets and showtimes.
The Peking Acrobats, Feb 16, Abravanel Hall, call 533-NOTE for ticket information.
International Cinema, Feb 14-19: A Room with a View (English); The Winter War (Finnish); 250 SWKT, call 378-5751 for showtimes.
Varsity Theatre, Feb 18-24: Much Ado About Nothing, 378-3311.
The Swan, Feb 17- Mar 5, 8 pm, Theatre Works West, Jewett Center 1250 East 1700 South, Westminster College, what happens when a swan becomes a man and falls in love with a woman, 583-6520, \$8-10.
K-2, Feb 17- Mar 5, 8 pm, Theatre Works West, Jewett Center 1250 East 1700 South, Westminster College, a mountain adventure story of two climbers attempting one of the most unforgiving mountain peaks in the world, 583-6520, \$8-10.
Cinderella, till Feb 19, Capitol Theatre, performed by Ballet West, tickets at ArtTix or Capitol Theatre.
Thus Spoke Zarathustra, thru March, Falling Skys Theatre, 1519 S Major St, SLC, 583-6414.
Rapunzel, till Mar 14, 7:30 pm (& 2 pm Sat), City Rep Theatre, 638 S State St, SLC, 532-6000, \$8.50.
Scarlet Pimpernel, till Apr 4, 7:30 pm (& 2 pm Sat), City Rep Theatre, 638 S State St, SLC, 532-6000, \$8.50.
1993-4 Pardoe Theatre Series, call 378-3875 for info and tickets, shows are, starting Feb 10: Merry Wives of

Windsor; 24 Mar-Apr 1: Of Mice & Men; 26 May-June 4: Scapin; 21 July-Aug 6: Philadelphia, Here I Come.

THEATRE GUIDE

Babcock Theatre, 300 S University, SLC, 581-6961.
Capitol Theatre, 419 E 100 S, SLC, 355-2200.
City Rep, 638 S State St, SLC, 532-6000.
Egyptian Theatre, Main Street, Park City, 649-9371.
Hale Center Theatre SLC, 2801 S Main, SLC, 484-9257.
Hale Center Theatre Orem, 225 W 400 N, Orem, 226-8600.
Keep Theatre, 105 E 100 N, Provo, 373-1270.
Pioneer Theatre Company, 1340 E 300 S, SLC, 581-6961.
Promised Valley Playhouse, 132 S State St, SLC, 364-5696.
Provo Town Square Theatre, 100 N 100 W, Provo, 375-7300.
Salt Lake Acting Company, 500 N 168 W, SLC, 363-0525.

CINEMA GUIDE

Academy Theatre, 56 N University Ave, 373-4470.
Avalon Theatre, 3605 S State, Murray, 226-0258.
Carillon Square Theatres, Orem, 224-5112.
Cineplex Odeon University 4 Cinemas, 224-6622.
International Cinema, 250 SKWT, BYU, 378-5751.
Scera Theatre, 745 S State, Orem, 235-2560.
Tower Theatre, 875 E 900 S, SLC, 359-9234.
Varsity Theatres, ELWC & JSB, BYU, 378-3311.
Villa Theatre, 254 S Main, Springville, 489-3088.

CONCERTS & LIVE MUSIC

Jeff Shumway, Feb 16, 7:30 pm, Madsen Recital Hall, BYU Faculty Artists series, piano, FREE.
Ben Walters, Feb 16, Mama's Cafe, 840 N 700 E, Provo, 373-1525.
Binkley-Woodbury Guitar Duo, Feb 17, Madsen Recital Hall, BYU, tickets 3784322.
Rocket from the Crypt & 68 Comeback, Feb 17, 7:30 pm, DV8, 115 S West Temple (basement), SLC, \$8, 539-8400.
Mike Waterman, Feb 18, Mama's Cafe, 840N 700 E, Provo, acoustic folk music.
Folk Festival, Feb 19, 8 pm, Kingsbury Hall, U of U, John Gorka, Patty Larkin, Cheryl Wheeler & Cliff Eberhardt, tickets at Kingsbury Hall and Art Tix, \$16-18, 355-ARTS.
Bryan Rhodes, Feb 19, Mama's Cafe, touring from CA, alternative acoustic music.
Agnes Poetry and Tapestry Drive, Feb 21, The Edge (downstairs), 375-4757 for ticket info.
Scorpions and King's X, Feb 22, Delta Center, tickets at Smith tix and the Delta Center.
Doc Severinsen with Utah Symphony, Feb 23, 7:30 pm, de Jong Concert Hall, BYU, tickets 378-4322.
B.B. King, Feb 23, 8 pm, Abravanel Hall, tickets at ArtTix, 355-ARTS.

CLUB GUIDE (shows change nightly)

Bar & Grill, rock & alternative, 60 E 800 S (SLC), 533-0340.
Bourbon Street Bar & Grill, comedy, R & B, 241 S 500 E (SLC),

359-5905.
Cinema Bar at Spanky's, rock & alternative, 45 W Broadway (SLC), 359-1200.
D.B. Cooper's, jazz & acoustic, 19 E 200 S (SLC), 532-2948.
Dead Goat Saloon, rock & alternative, 165 S West Temple (SLC), 328-GOAT.
DV8, modern music & live bands, 115 S West Temple (SLC), 539-8400.
Gepetto's (Univ), jazz & acoustic, 230 S 1300 E (SLC), 583-1013.
Godfather's Pizza, local bands, 333 E 1300 S (Orem), 226-2040.
Green Parrot, rock & alternative, 155 W 200 S (SLC), 363-3201.
Green Street, rock & Sat. jazz, 610 Trolley Square (SLC), 532-4200.
Johnny B's Comedy Club, 300 S 117 W (Provo), 377-6910.
Mama's Cafe, local everything, 840 N 700 E (Provo), 373-1525.
Pie Pizzeria, jazz & acoustic, 1320 E 200 S (SLC), 582-0193.
Pier 54, jazz, blues, & other, 117 N University Ave (Provo), 377-5454.
Tropicana Club, live Latin American music, 1130 E 2100 S (SLC), 486-9559.
The Edge, 153 W Center St (Provo), 375-3131.
Zephyr Club, rock & alternative, 301 S West Temple (SLC), 355-CLUB.

EVENTS, ETC.

SL Golden Eagles vs. Red Army, Feb 16, 7 pm, Delta Center, 532-GOLD for tickets.
Gun Control: Should We? Can We?, Feb 17, 6:30 pm, U of U Fine Arts Auditorium, 10th annual

Fordham Debate, 581-4640, FREE.
Listening to Slaves, Feb 20, Olpin Union, U of U, two Utah artist reflect on influences of traditional African art.
Self Hypnosis Class, Feb 22 & every following Tues, \$25, taught by a certified self-hypnosis therapist, 375-3636 for reservations and locations.
China and the United States: Reconciling Human Rights and National Interest, Feb 23, noon, 238 HRCB, BYU, lecture by Steven Levine, professor at U of Michigan.
South by Southwest Music & Media Conference, Feb 16-20, Austin, Texas, write to SXSW Headquarters, PO Box 4999, Austin, Texas 78765 or call (512) 467-7979 (FAX 512-451-0754).
Snowboard Races, at Snowbird's new Multi-Terrain Snowboard Park, call 521-6040 or 581-9606 for info on race dates.
Prints by the Nabis: Vuillard and His Contemporaries, till Mar 6, Utah Museum of Fine Arts, U of U Art & Architecture Bldg, 381-7331.
Pow-Wow, Indian Walk-in Center, 120 W 1300 S, please bring a chair if only observing, for times/dates call 486-4877.

EDITOR'S PICK

This week is packed with concerts. I would definitely try to get some folk music either at Mama's on Friday night, or at Kingsbury Hall (U of U) on Saturday night. This week also feels like a good hockey week (i.e., tonight)— even though the hockey here is nothing like at home in Minnesota, I still need to get my fix. For the intellectuals out there, try the Fordham gun control debate on Thursday. Have fun!

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Student Review personals

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